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בטח בה' ועשה טוב " Trust to God, and do what is right." Psalms.

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RELIGIOUS FREEDOM IN ENGLAND.

Alive as we are, and ever have been, to the injury inflicted upon us by the fate of the Jewish Disabilities Bill in the House of Lords, and to the humbling position in which we remain through the continuance of disqualifying restrictions, yet we deem it unjust that that fact should, as we are told by an American Jewish publication (*The Occident*), " arouse indignation against royalty, nobility, and church power." We acutely feel the exclusion of the Jews from Parliament as a stain which as yet tarnishes the brightness of our legislature; but we are also fully aware, that we can boast of a constitution which, as far as regards personal liberty and *real* liberty of conscience, will stand the test against that of any other nation or country on the globe.

It seems altogether a misconception, to consider the existing Jewish restrictions as interfering with the religious freedom of an individual, or a class. There is no law in this country which throws any impediment in the way of the Jews, or prevents them from following the precepts of their religion, or adhering to their peculiar mode of worship—nay, there are few countries where so many religious sects, as there are in England, are found side by side, unmolested by any interference of the civil government—an evident proof that liberty of conscience, in the proper application of the term, not only does exist, but must have existed for a considerable period in this empire. The denial of a political privilege to a certain class of subjects on the ground of their religious profession, illiberal as it is, and incompatible with the idea of justice that might be expected to prevail in the nineteenth century, can yet not be said to restrict the liberty of conscience of that class, though it imposes a penalty upon them for their belief. In lamenting the intolerance of those by whom the restrictions are retained that *politically* brand the professors of the Mosaic creed, we must not forget to acknowledge the toleration which the followers of all denominations of creeds receive from the British government with respect to everything that bears a strictly *religious* character.

Upon a careful scrutiny it will be found, that the religious freedom which we enjoy by the constitution of England is not inferior to that enjoyed by our brethren in the United States. The publication above alluded to brings us an account of a judgment passed upon a certain Mr. Benjamin, of Charlston, South Carolina, who was fined for having opened his store on Sunday.* If such is the religious freedom prevailing in a country where there is no state-religion, we shall be some time ere we feel inclined to envy the boasted freedom of the Carolinas. A former Number of the same publication reports, from Pennsylvania, " We regret to see that a petition from some parties in Chester and Lancaster county, asking for certain changes in the law relating to Sunday, has met with an unfavourable reception by the House of Representatives of this State." The Committee to whom the above petition was referred, stated in their answer, " The Committee believe that, as theirs was emphatically a *Christian* Commonwealth, there could be no difficulty in fixing the day in which it shall not be lawful to disturb the devotion, moral instruction, and rest of the people, by unnecessary secular business." When we read such accounts from a country where there is *no royalty, no nobility, and no established church*, we really find it hard to comprehend why the rejection of the Jewish Emancipation Bill, by the British House of Peers, should arouse " indignation against royalty, nobility, and church power."

* It is but just to observe that our Contemporary has gallantly taken up the case of Mr. Benjamin, and remarked copiously on the injustice done to him; at the same time, the fact remains unchangeable, as that Journal itself observes: "It is to be regretted that, for the present, Judge O'Neal's decision must stand as the supreme law of South Carolina; supported as he was by all the judges who heard the case, and there being no higher state court to appeal to."

Throwing a cursory glance upon the countries around us, we do not see how *royalty* can be said to be injurious or obstructive to religious freedom. In France, the establishment of the liberty of conscience dates from the period of the Empire, and is surely not a republican element, while in republican Switzerland, the present year has witnessed decrees which do not bespeak the most liberal spirit with regard to religious freedom. Look we now to Germany; the National Assembly at Frankfort can fairly be said to be now purged of the Republican element, of which strong symptoms were at first visible; and yet, a perusal of the articles of the fundamental law, now under the consideration of that assembly, and of which we give a summary elsewhere in our columns, clearly shows that the idea of religious freedom has been conceived and carried out by them in its widest import.

But what we would particularly caution our readers against is, not to fall into that strain of sentiment which we find expressed in the same American publication, where, in allusion to the fact of the Duke of Cambridge having voted against the Bill, the writer remarks, " We hope that our English brethren will, in future, have independence enough not to offer any more incense and fulsome flattery, as they have done hitherto, to the *Royal Duke* as patron of Jewish Charities, upon each and every occasion." If we understand the meaning of that doctrine rightly, it preaches a sort of retaliation—a most dangerous doctrine, utterly un-Jewish, and from which we exhort our readers most emphatically to abstain. What an example should we be setting to our Christian neighbours, if, in order to show our aversion to intolerance, we should refuse to acknowledge the charitable efforts of a high personage, merely because he differs from us in opinion? We are sorry that the duke has not shown more enlightened views; we are sorry that he who has had such frequent opportunities of observing the characters of the Jews should still think them unworthy of being *politically* placed on an equality with their Christian neighbours; but we cannot, on that ground, withhold that gratitude we owe to him for the patronage which he so liberally bestows upon Jewish charitable institutions. The duke's *illiberalism* is no ground for undervaluing his *liberality*.

No, brethren, these are not the means by which we hope finally to triumph in the great cause of Emancipation. We lament that our sanguine hopes were so painfully disappointed, but our indignation was not roused against royalty, nor against nobility, nor against church power; it was roused against inveterate prejudices and dark superstitions, that they should, in this enlightened age, so

far prevail with a majority of English Peers as to lead them to a decision so contrary to the spirit of liberalism manifested of late in almost all the countries of Europe. We had, indeed, fondly indulged in the hope, that this session would not close without giving us the satisfaction that at least one follower of our religious precepts had been honoured with a share in the framing of the laws; but, finding our expectations deferred to a future period, we are very far from laying the blame on the constitution of this country, to which we owe the innumerable privileges of British subjects, of which a perfect freedom of conscience is not the least. We do not, in the least, doubt but that our efforts to shake off our political disabilities will shortly be crowned with success. The more the circumstances change which have brought about the close connexion of church and state, the less strict will that connexion become, and the brighter will be our prospects for emancipation. Our hopes are based on the progress of reason and enlightenment, and on the advent of more correct notions of justice and liberality. We have never relied, for the acquisition of our rights, on any violent commotion of the country against the established order, and we shall likewise beware of showing "our independence" by—petty retaliation.

JOTHAM'S PARABLE OF THE TREES.*

(Judges ix. 8—16.)

FROM THE HEBREW OF R. HIRZ WYSEL.†

BEFORE we enter into the inquiry about the manner in which the trees addressed others of their kind, and the different answers which they received, we must premise the remark, that, in the sacred writings, wisdom is frequently compared to bread, or any kind of food, understanding to wine, and divine inspiration to excellent oil.

Now, a man that should be worthy of being appointed king in Israel, should not only possess wisdom and understanding, but also be imbued with a divine spirit, as it is said: "Thou shalt in any wise set *him* king over thee whom the Lord thy God shall choose."‡ It is thus indicated, not *thou* but the Lord shall choose him, through his prophets, for He alone searcheth the heart of man, and knoweth who is worthy that His spirit should come upon him. In conformity with this, we find Saul anointed by the prophet Samuel, and likewise David. Even with the Judges who reigned in Israel before the kingdom was established, mention is made of the spirit of the Lord being with them.

When, however, the people seeking a king should be unable to find such a man, or if he should be unwilling to accept that distinction, then they should choose him who is pre-eminently distinguished by his wisdom, versed in the true wisdom—the fear of God, and knowing how to conduct the people in the path of virtue and of faith. But if they should also fail to meet with a man possessed of these qualities, they should choose one who walks in the ways of justice, and, by his knowledge, would be enabled to perceive the real wants of the people, and to consult their good; these latter advantages originating from a sound understanding innate in many persons, do not naturally rank as high as those aforementioned.

We must here remark, that although we have stated that wisdom is compared to bread and other kinds of food, yet a difference must be made between the several degrees of wisdom; for the principles of wisdom without their practical application, are like bread, that indeed is the most nutritious food to man, and sufficient to maintain his life, yet by itself is not very pleasant to the palate; while wisdom, joined with the art of making its doctrines agreeable to the ear of the listener, is like delicate fruit—for instance, figs and pomegranates, which not only give the necessary food for the maintenance of life, but are also pleasant to the palate.

After these introductory observations, we will consider the parable itself. Jotham compared men to the trees according to the verse "for the tree of the field is man's life,"§ and as there are many different kinds of trees, so men differ much both in their rank and capacities. The parable then states, that the people wished to appoint a king over them; and therefore they went first to the olive tree, meaning the man upon whom dwells the spirit of the Lord, as we have observed above, that the divine spirit is compared to excellent oil. Upon his refusing to accept the kingdom, they addressed themselves next to the fig-tree, alluding to the man who on account of his wisdom and knowledge of the law, is compared to the tree bearing sweet fruits, as it is said of the statutes of the law: "they are sweeter than honey and the honeycomb."‖ Finding him also unwilling to rule over them, they turned to the vine, which represents the just and intelligent man, as we have already remarked, that understanding is compared to wine; for they thought that by means of his understanding, he would govern to the advantage of his subjects. But when he likewise refused to charge himself with the government, then *all* the trees said unto the bramble, Come thou and reign over us.

Upon examining the phraseology in which this parable is couched, we perceive, first, that in the address of the trees to the olive-tree, they merely say, "Reign thou over us," while to all the rest, in offering the kingdom, they say "*Come thou* and reign over us." We account for this in the following manner:—knowing that the man imbued with the spirit of the Lord (the olive tree) is the only one who is properly fit to reign, they represent to him that it would be his duty to take the reins of government, there being no one more worthy of, or more adapted for, that office. He declines, however, to accept it; and they address the others successively, telling them, that though it was not properly their place to reign, yet there being no one better, who would willingly accept it, they should "come and reign," i. e. usurp the kingdom as it were.

The reader will secondly observe, that in the addresses to the olive-tree, the fig-tree, and the vine, it is stated "the trees went," "the trees said," while when the offer is made to the bramble, we read, "Then said *all* the trees." We believe that in this the true pith of the parable before us consists. It may naturally be asked, why did the trees, when refused by the three, at once go to the bramble, that can boast of no advantage whatever, neither with respect to its appearance nor its produce; why did they not address some other tree, for instance, the palm tree, the apple tree, the pomegranate, etc., each of which surely would have deserved to be appointed king sooner than the bramble. We think that the answer is in this:—When a people are about to elect a king, the usual mode is that they first select a number of distinguished members among themselves, whom they charge with the appointment of their ruler. These men will not confer that honour indiscriminately, but will first examine the qualities of the individual whom they are about to elect; and when they find none adapted for that office, they will rather abstain from choosing a king at all, than appoint one who is incapable of the task, and whose unworthiness would be injurious to the governed. Thus, in the case of the trees—at first, there went only a number of trees, most probably the *elite* of them; they searched

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* Fables were the first pieces of wit that made their appearance in the world, and have been still highly valued, not only in times of the greatest simplicity, but among the most polite ages of mankind. Jotham's fable of the trees is the oldest that is extant, and as beautiful as any that have been made since that time.—*The Spectator.*

† We have taken this ingenious exposition of the above parable, from R. Hirz Wysel's Preface to his Work, entitled גן נעול "A Closed Garden." Rashi, the celebrated Commentator on Holy Writ, finds, in the several trees, allusions to certain persons. Abarbanel takes those trees to have reference to certain classes of persons, viz., the honored, the rich, and the beneficent. But the manner in which the parable is expounded by our Author, has this superiority over the rest, that it is strictly in conformity with the wording of the different verses, and gives a reason for the several discrepancies which may be discovered in comparing one verse with another.—*Translator.*

‡ Deuter. xvii. 15.

§ Deuter. xx. 19.

‖ Psalm xix. 11.

after those virtues which would qualify an individual to be their king, but when they found that no one possessed of such virtues would accept their offer, they returned without having chosen any one. Thereupon, *all* the trees, i.e. the multitude, the rabble went to choose a king, and as they did not employ any judgment (which a multitude never displays), their choice fell upon the most unworthy—the bramble.

In this manner the parable is very applicable to the men of Shechem, who, being themselves without a true sense of morality, chose as their king, Abimelech, the worst man among them, who could not boast of any intellectual or moral advantage. Having thus remarked on the different addresses of the trees, we shall now consider the answers which the olive-tree, the fig-tree, the vine, and the bramble respectively made.

The olive-tree said unto them, "Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?" The olive-tree, representing the man upon whom dwells the Spirit of the Lord, says, "Should I leave my fatness" (דשני); this word is often used in allusion to the Divine Spirit, as in the verse, "They shall be abundantly satisfied with the *fatness* of thy house,"¶ which is explained in the succeeding verse, "For with Thee is the fountain of life: in Thy light shall we see light." The olive is, besides, used in honour of the Lord, to furnish the oil for the lamp in the temple, according to the command: "They shall bring thee pure oil-olive beaten for the light."** Distinguished men, kings and princes, are likewise honoured by a multitude of lights burning in their palaces. Thus the olive tree says, "Why should I go to take up my abode among you trees, of whom there are many who do not love light, but rather pursue the ways of darkness?" The man inspired with the Divine Spirit refuses to accept the kingdom, because he is unwilling to dwell among the people that do not appreciate the light; *i. e.*, the divine inspiration. Nay, in doing so, such a man would even risk to lose the heavenly gift bestowed on him; for seeing the wicked pursuits of the multitude, he would grow wroth; and our sages say, that a prophet in his wrath is bereft of the gift of prophecy. Thus the olive-tree justly remarked, "Should I *leave* my fatness?" *i. e.*, risk to lose the precious gift which I enjoy.

In a similar manner the man of wisdom (fig-tree), and the man of understanding (vine), refuse to dwell among the common people, on the ground that from the vexations which they should derive from seeing the perverse ways of the wicked, they would find the enjoyment of their own advantages diminished.

But the case stood differently with the bramble. He had no advantage to lose; and he was therefore perfectly ready to accept the honour that was offered to him. The only consideration with him was this—"It is strange that they should come to offer me the government, knowing that I have no merits whatever; why should they pass by so many fruit-bearing trees, or even the cedar, which, though not bearing any fruit, is yet a sightly tree? Perhaps they did it only to mock me." After this reflection he made the following answer:—If in truth you anoint me king over you, then come and put your trust in my shadow. I cannot boast of any sweet produce, but what I have, my shadow, shall be for your service; I will protect you as much as it is in my power, though I know that power to be feeble. But if you have done this to mock me, then I will do you all the harm I can. Then let fire come out of the bramble, and devour the cedars of Lebanon."

The application of the parable to the Shechemites is then made thus by Jotham: "If you have dealt truly and sincerely with Jerubbaal and with his house, *i. e.* if you have chosen Abimelech king, because you really think him worthiest to reign, in preference to all the rest of my brothers, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, *i. e.* if you have elected him, knowing that he is unworthy, and like the bramble, which can boast of no merit at all, then the menaces of the bramble will be fulfilled in you, and fire will come out from Abimelech, and devour the men of Shechem," etc.

¶ Psalm. xxxvi. 8. ** Exod. xxvii. 20.

THE DOMESTIC LIFE OF THE FIRST COUPLE.

(*From the German of Schiller.*)

The first sons to whom the mother of men gave birth, enjoyed one great and important advantage over their parents—they were educated by men. All the progress which the latter had slowly made on the toilsome road of self-instruction came down *as an inheritance to their children*, who received it in their earliest years by way of amusing play, and from the affectionate hand of parental love. With the first son, born of woman, the great instrument came into effect, the instrument by which civilisation has been worked among mankind, and by which it will continue to be spread—the tradition of notions.

Our guide through the infant stages of mankind—the Mosaic record—fails us here; and, leaping over a space of about fifteen years, introduces to us the two brothers as young men. But, for the history of mankind, this period is an important one, and we must have recourse to reason to fill this gap.

The birth of a son, the necessity of nursing and educating him, must have enriched the first parents with an additional stock of knowledge and experience, as well as it must have imposed upon them novel duties, which well merit our careful attention.

There is no doubt that the first mother learned from the animals the most necessary of maternal duties, whilst necessity had shown her the means of supporting herself through her first travails. The care of her infant led her to perceive innumerable little comforts which had hitherto escaped her notice, and, as the number of things increased of which she made use, maternal love gained a wider field for its inventive ingenuity.

Until then, the couple had only known one social relation, one kind of love, because each saw in the other but one object. But, with a new object, they learned a new kind of love, a new moral virtue—*parental* love. This new feeling was of a purer nature than their former sentiments; it was quite disinterested, while the other sprang from the mutual pleasure which they derived from each other's company.

Enriched with this new experience, they ascended a higher degree of morality—their souls were ennobled.

But this parental love, which they both equally felt for their child, wrought a considerable change in the feelings which they had hitherto entertained towards each other. The tender interest which they took in the common object of their love, and which brought upon them the same sorrows and led them to the enjoyment of the same pleasures, wound around them a new tie, more dear than that already existing. Each had an opportunity of discovering in the other some new moral feature, and every one of these discoveries purified, nay, elevated, their mutual affection. Adam loved in Eve the mother, the mother of his beloved son; Eve honoured and loved in Adam the father and supporter of her dear child. Their love, which had hitherto been tinctured with a colouring of sensuality, now rose to esteem, and from interested sensual impulse grew—pure *matrimonial* love.

Soon their moral feelings were extended by some additional experience. The children grew up, and between them a moral tie was gradually woven. The child showed a predilection for the child's company; for all creatures love themselves in their fellows. The fine imperceptible filaments soon gained strength, and grew into the firm bonds of—*fraternal* love—a new phenomenon for the first parents. A picture of complacency and benevolence was now presented *before* them; and in it they recognised the miniature reflections of their own sentiments.

As long as they had only been two, they had lived but in the past and in the present; but now distant futurity began to display its rich treasures before them. As they saw their children grow-

ing up on their side, and every day developing some new faculty, smiling prospects opened up into the future, into the time when these children should themselves be men and like to their parents; in their hearts a new feeling took rise—that of *hope*. But who can describe the bounds of the field into which men are introduced by hope? Hitherto they had enjoyed every pleasure but once—as long as it lasted—but now, the anticipation of a pleasure multiplied manifoldly its enjoyment.

When the children's minds had somewhat ripened, what a variety did that circumstance shed over the first circle of human beings! Every notion that the parents had imparted to their children had assumed a different shape in each soul, so that they were surprised by the novel variety. The intercourse of ideas became active, their moral sentiments were weighed and exchanged, their language, the expression of their feelings, consequently grew richer and more distinct, keeping pace with the refinement of their perceptions. They not only made new discoveries in the surrounding objects of nature, but learned new applications of those they already knew. Man began to claim all their attention; but this brought the peril, that they would sink to be the mere imitators of the animal creation.

DR. ADLER'S SERMON ON THE יום טוב שני, OR DOUBLE FESTIVALS.

To the Editor of the Jewish Chronicle.

Sir,—It would seem, from the confused letter of Mr. Simonson ("Voice of Jacob," No. 24), as if that gentleman had found it absolutely necessary to change my "temporary" triumph, as he is pleased to call it, into a permanent one; although I am sure there is in *this*, as in *that*, little to boast of. If triumph were indeed my object, I should content myself with what has been published on the subject; but, as I am serious in my determination to canvass before the thinking Jewish public whatever is brought forward as a defence, or as an apology, in favour of the "double festivals," regardless even of the uncouth garb in which it may be attired, I do not shrink from the otherwise disagreeable task of demolishing such mud-work entrenchments, manned by a crazy garrison, like those behind which Mr. Simonson has sought a refuge in his zigzag flight from the pursuit of my arguments.

1. The merit of a festival (whether commanded by God, or not, seems immaterial) lies, we are taught by Mr. S., in its very existence. According to the doctrine laid down by this original, the more fasts and feasts with which a people is blessed, the more educational means such a people possesses for ennobling its moral character and for repressing its carnal depravities; and thus the moral beauty of the "double festivals" is attempted to be proven. But, if such be the tendency of the "double festivals," I should like to know why the Jews of Palestine are not permitted to participate in the blessings of the same elevating influence? Can our brethren of Palestine do with a less amount of morality than we outlanders? It seems to me that the panegyric pronounced by Mr. S. on the Rabbinical instigators of the יום טוב שני contains, at the same time, a condemnation of the same authorities for not having made their institution universal; or rather, their having failed to do this, shows that Mr. S.'s panegyric on the "double days" does not even amount to a good apology.

2. Mr. S. feels confident that Ezra wrote the Chronicles at Babylon; that he observed, with his fellow-captives, the יט שני; and that, therefore, the Book of Chronicles* calls the 23rd day of Tishri what the Book of Kings† denominates the 8th day of the festival. "Now, mark well," says Mr. S., "this very period of the eighth day at Jerusalem, when and where the finishing of the dedication of the Temple and the festival of Solomon took place, was, to the Babylonians who dwelt so many degrees to the east of the Temple, already the eve of שמחת תורה, and consequently the 23rd of Tishri. Such niceties of explanation, I am well aware, do not suit every man's brain," etc. I do not blush to confess, that my brain is one of those *not to be suited* to Mr. Simonson's "niceties of explanation." To admit that the writer of one of the historical books of the Bible reduced the events narrated by him, in point of geographical or chronological data, to the standard of things current in his own times, and at the expense of *objective* truth, is to strip him at once of the character of a trustworthy historian. Let any one imagine a Christian preacher addressing a Christian congregation on the duty of observing the Sunday, and declaring that Moses sentenced to death some individual found guilty of having gathered faggots on some Sunday, as related in the fifteenth chapter of the book of Numbers!—Let any one imagine this, and he will hit upon the precise kind of proceeding which Mr. S., with incomparable "nicety of explanation" sets down to the account of an inspired historian! The perverseness of such "nicety" becomes the more palpable, from the existence of sufficient evidence, in that very book of *Chronicles*, that its author was a stranger to such "niceties." We have an account of a Passover celebrated in the reign of Hezekiah,‡ and a similar notice of a Passover under Josiah,§ in both of which places the author, if he had, indeed, been in the habit of accommodating facts to Yom-tob-shenée views, ought to have spoken of *eight* days of Passover, and not, as he plainly does, of *seven* days only, commencing from the 14th of Nisan! If I were influenced by the sole desire of confounding Mr. Simonson, I should have contented myself by opposing to his "nicety" the following argument. It is even this: That he defeats his own object by his "explanation." For, supposing it to be true, that Ezra, when writing the Chronicles, reduced Jerusalem time to Babylonian time, ere he fixed his respective dates; then would the evening of the eighth festival day at Jerusalem, or the evening of the 22nd of Tishri, with which the festival closed, coincide with the beginning of the 23rd of Tishri at Babylon; which day would not be a holiday at all, but a *common* 23rd of Tishri. That this was, at Babylon, the day of שמחת תורה, is, of course, nowhere stated in the book of Chronicles. It is a mere invention of the author of מקראי קדש, and, as such, totally unworthy of consideration as a fact.

3. "That the first emigrants from Jerusalem did not travel westward, but eastward, of the holy city," was advanced by Mr. S. as a "nice explanation" why his account of the motive that dictated the institution of the "double festivals" proved so miserable a failure to the western Jews. Moreover, he opined that, "the Rabbins never dreamed of a Western emigration." I proved to him, from historical data, that the Rabbins had no need to "dream" of Western Jews, since the west of Palestine was, in the days of the Rabbins, largely populated with Jews; and that, consequently, provisions made by the central authorities for the regulation of the festivals, ought to have suited the Jews west, as well as those east, of the holy land. I am now met by the assertion, that the Rabbins, to whom Mr. Simonson alluded, lived during the Babylonian captivity, or even before them, and that *those* Rabbins "never dreamed of a Western congregation." I believe that the term "Rabbins" is only applied, by scholars, to those Jewish teachers who flourished from the time of the Great Synagogue downwards, and not to the leaders of the Hebrew nation anterior to that epoch. I do not think that any scholar would class Isaiah, or Abner, or David, amongst "the Rabbins." But apart from the unfitness of the term selected by Mr. S., I maintain, that even at the very beginning of the Babylonian captivity, there was an emigration westward, and that the Rabbins, if so they may be termed, of even that date could not be ignorant of the existence of Jews west of Jerusalem. We read in 2 Kings xxv. 26, "And all the people, both great and small, and the captains of the armies arose, and came to *Egypt*; for they were afraid of the Chaldees." Nothing further needs be

* 2 Chron. vii. 10.

† 1 Kings viii. 66.

‡ 2 Chron. xxx. 15—21.

§ 2 Chron. xxxv. 1—18.

said on this head, when it is borne in mind that the event just quoted took place in the times of the prophet Jeremiah.

4. Mr. Simonson would like to be informed, why the practice of praying towards Jerusalem should escape my animadversion, whilst I will not allow all Israel to celebrate the festivals simultaneously? Simply for this reason: Because the former is *possible* for all Jews, whilst the latter is *impossible*. I might find other reasons for treating these two subjects differently; but I think the reason I *have* advanced ought to be satisfactory.

5. I take my leave, for the present, of the consideration of the erroneous *particulars* which mar Mr. Simonson's scheme of simultaneous and "double-festival" keeping, in order that I may place before him a history of his general argument, and afford him, at one view, a means of judging of the utter inconsistency of the materials of which his system, as a totality, is composed.

A.—Mr. Simonson considers the observance of the "double days" to rest on the words of the Pentateuch, and deduces his proofs from the words of Moses, by a process explained in the work called מקראי קדש.

B.—The double festivals are enjoined on those who dwell beyond the borders of the Holy Land, because, says Mr. S., "we are obliged to observe these festivals *at the same time* with the Jerusalemites ("Mikrai Kodesh," p. 19).

C.—I object, that this obligation cannot possibly be fulfilled by the Western Jews any more strictly than if they celebrate one day only ("Jewish Chronicle," No. 44).

D.—Mr. S. rejoins, that "it was hard to believe the Rabbins ever dreamt of the Western Jews," and therefore the requirements of these latter Israelites received no consideration ("Voice of Jacob," No. 21).

Now, I should really like to learn, how the imperfect knowledge of the Rabbins respecting the Western emigration, can, in any shape, affect an institution which (as under A) owes its origin to the divine Legislator of Israel? What have the Rabbins, either before or after the Babylonian captivity, to do with the merits or demerits of an ordinance which the author of "Mikrai Kodesh" traces to the pages of the Pentateuch? How can the Rabbins be responsible for its imperfections? Could any thing but the spirit of confusion have induced my opponent to attribute an ordinance, in the first place, to the fountain of all truth, and then—as though he had been steeped in Lethe—to account for the insufficiency of the said ordinance to effect its imagined purposes, by the want of prescience on the part of its originator? Was the Western emigration at any time unforseen by the Author of the Pentateuch? I call upon Mr. M. H. Simonson to extricate himself from this dilemma in a straight-forward way, if he be able; and I will give his defence the same serious attention which I have invariably bestowed on every thing that has been advanced on this question. He incurs ridicule, however, in flying away with hyper-sanctimoniousness from the main point to charge me with the atrocious act of scoffing at the Rabbins,—an act of which *I* have never dreamed. True it is, that I have unsparingly criticised Dr. Adler's Sermon, and, as it should seem, not without some effect; but whatever pain the Reverend Doctor may have felt, is to be attributed much more to the misfortune he has experienced in being defended by Mr. Simonson, than to the intended acrimony of my attacks. I have practised great self-control and self-denial, in avoiding to be jocular upon Mr. S.; although I may truly say, he has, in more instances than one, rendered sarcasm almost a duty. I am ready to hear arguments and to refute them, if I think they require it, or to acknowledge their force if they bring to me conviction: this, at least, I can promise Mr. Simonson, that he runs no risk from me in having his statements misrepresented. As to his random outcries about misrepresentations, I shall of course regard them like those of his coadjutor "Veritas"—who also made a bungling attempt to defend Dr. Adler's Sermon—as the common artifices of controversialists in despair; but if he be able to point out any instance in which I have set down for him what may not be legitimately inferred from his words, I will cheerfully make him reparation. On the other hand, I do not consider myself bound to allow him the benefit of the rule he claims, and which, in the present case, he would no doubt find highly convenient, "that it is unfair to make a commentary upon any writing whilst the author is yet alive." Mr. S. must make up his mind to receive much of that "unfair" treatment, as long as he continues to be so alarmingly plagued by the *cacoethes scribendi* on subjects which interest the reading public, as earnestly as the arguments on the יום טוב שני.

I am, your obedient Servant,

MACCABÆUS.

London, August 28, 1848.

THE MARANNOS.

A Narrative from the Last Decennium of the Fifteenth Century.

FROM THE GERMAN OF P. PHILIPPSON.

(*Concluded from page* 655.)

Chapter XXXI.

On the banks of the Guadalquiver, at the foot of Mount Alcarez, stands a castle with four towers, built by the ancient Goths. In one of these towers Jehudah Abarbanel was confined. From the window at which he stood, he cast a searching look over the river, but not a human creature was visible. The place seemed to be the picture of death. A few soldiers, with some prisoners and lay-brethren of the Inquisition, seemed to be the only inhabitants of the castle; and on the opposite side of the river rose numbers of rocks, in which eagles had built their nests. Every day a lay-brother brought Jehudah his scanty meal; but all his attempts to elicit from him some words were fruitless, although his looks indicated that he was not quite indifferent to the fate of the prisoner, as he often fixed a tearful eye upon him, and complied with his desire in bringing him a mandolin. On the evening of which we are speaking, Jehudah was looking through his barred window at the moon which shed her full lustre upon the waters of the river as they splashed against the high walls of the castle. Melancholy took possession of his heart, and he took the mandolin and sang to its accompaniment a song, which may be thus rendered:—

'Tis but vain! the lyre is sad
'Neath the trembling finger,
And the notes of mirthful songs
Hushed in silence linger;
O my lyre! thy joyous string
Will not bear the waking,
For 'tis all in vain to sing
When the heart is breaking.

Wherefore should I strive to smile
By a false endeavour?
Wherefore join the mirth, whose sound
Soon shall cease for ever?
For the blight of grief hath past
On this youthful bosom,
And beneath the cutting blast
Chill'd is ev'ry blossom.

O then let my mandolin
Tempt no songs of pleasure,
But with sad and solemn notes
Thrill in lowly measure.
Though my heart from joys around
Nought of hope may borrow,
Yet will Music's mournful sound
Teach me how to sorrow.

Suddenly he perceived a boat floating on the waves; and in it he saw two men, bending the course of the vessel towards his cell. At this moment the lay-brother entered. "Your deliverance is near," whispered he; "hasten, and follow me, in the name of the God of Israel." Jehudah followed the man, and without being perceived by any one they descended the narrow staircase which led to a small gate at which the boat was landed. The lay-brother was the first to jump into it; Jehudah followed him, and they all rowed down the stream in silence and with the greatest rapidity.

When the morning dawned, they stopped before a rock. "Now we may speak," said the lay-brother to Jehudah; "you are among your own brethren; follow me to the cave of the Marannos." The boat was hidden among the reeds on the shore; and the four men entered a cave, the entrance of which was overgrown with thorns and brambles, and the walls covered with moss. The cave became wider and wider, and led them to an extensive space, where Jehudah was surprised to find an assembly of several hundred persons of all ranks—monks, soldiers, and citizens—but all wearing white scarfs around their heads, while their countenances expressed suffering and pain. The space was lighted with wax-lights. Upon a large stone, covered with a white cloth, lay the scroll of the law of Moses, and in the corners of the cave were curtains belonging to a holy ark, gold and silver vases, and numberless books. On entering the assembly, Jehudah cried, "Lo ammi!" This was the watch-word of the Marannos in Spain, who had assumed the exterior form of Christianity, but in their hearts preserved their ancient faith; and, in the obscurity of night, held their meetings in caves and ruined edifices, to keep up some connexion among themselves. They had just finished the morning service; and the elders approaching Jehudah, thus addressed him. "You are among your brethren, whom we have saved from prison and certain death. You are the only one of your family on the Spanish soil, for your father has reached Italy. We need the vigour of youth to confirm us in our belief, and we entreat you to remain in Spain, and not to abandon your brethren. But, before you decide, remain with us this one day, for we celebrate to-day the siege of the Temple." A solemn silence pervaded the assembly, until some of them stepped forward and gave accounts of the fate of their brethren in the different towns. Collections were then made for the suffering, the distressed, and the poor. Among those who appeared most active was a Franciscan monk, who had become a member of the Inquisition in order that he might use his influence in saving his co-religionists; for it was a common custom among the Marannos to enter some monkish order, because in their solitary cells they had the best opportunity for performing the rites of their ancient religion.

They then collected together again, and uttered prayers and lamentations which might have moved the very walls. Jehudah's soul was powerfully agitated; and although he felt sorry for this secresy and concealment, he still sympathised deeply with his brethren in misfortune. He, therefore, became one of them under the assumed name of Leon. When night came on, they were all dismissed through a different opening of the cave, which led into a valley, to various parts of which they dispersed, to re-unite again at the appointed day of the new moon.

Chapter XXXII.

On the 21st of February, 1495, the army of Charles VIII. of France made its triumphant entry into Naples; for the French monarch had been at war with King Alphonso of Naples, and had expelled him from his capital. The king of France entered with all the pomp of a Greek emperor; for the troops of Arragon had been defeated before the town, and the cowardly Neapolitans humbly delivered the keys into the hands of the foreign king. Immense crowds filled the streets, and the French entered the houses to plunder them, although contrary to the orders of their commanders. The Ghetto was, above all, exposed to their fury; and the intoxicated soldiers went there and returned laden with the spoils of the Jews. Before one house of the Ghetto, which was distinguished above all the rest by its cleanly appearance, a number of these rapacious soldiery was assembled. Joined by the people, they had forced the gates, and were entering the house, when they were met by a man of noble appearance, whose unusual dignity of gesture, high open forehead, and penetrating eye, commanded respect. Beside him stood a maiden of pale but beautiful features. The man was Don Isaac Abarbanel, and the maiden Dinah, his foster-daughter. "Do you want my house and my treasures?" said he to the soldiers; "here they are." Having said these words, he took Dinah by the hand and led her into the street. The multitude were at first amazed, but their avarice soon revived, and they entered the house, raising loud cries of joy.

When Dinah had landed from the ship in Italy, Abarbanel had received her into his house at Naples, where the magnanimity of King Ferdinand had opened an asylum for the fugitive Marannos. Thousands from the banks of the Tejo and the Guadalquiver found a resting-place at the foot of Vesuvius. This wonderful man, Abarbanel, had risen into notice even at the court of the king of Naples; and, as in former times, he employed his influence to aid his suffering co-religionists. But, although he advanced in years, he received no intelligence of his beloved son. Yet Dinah was to him some consolation. She cheered his solitary hours, reminded him of the several incidents of his eventful life, and dwelt upon the circumstances that testified his noble endeavours. But her own heart was broken; for when once love has arisen in woman's breast, it is as a tender and beautiful flower, and woe when the tempest touches it, for henceforth it will but bring forth branches and leaves, but no blossom to adorn them.

As they stepped out of the Ghetto, the train of the king passed, attended by all the nobles and knights. But amid them was one distinguished by his noble and handsome features, who cast his eyes around the crowd. At last they fell on the Jewish maiden, and their eyes met. His face flushed scarlet, while she grew pale, and leant for support upon her companion. The train passed on; but still the knight looked backward upon Dinah, who, at length, recovered herself, and begged Abarbanel to accelerate their steps. They did so, and reached, at length, a hut on the sea-shore at Portici, where they took shelter for the night.

No sleep visited the eyes of Dinah on that night; restless and uneasy, she passed it in dreams and meditations, and when the morning sun arose, gilding the smoke of Vesuvius, and when the voices of the morning birds were heard from the lemon-trees, she knelt down before the hut and breathed a prayer to Jehovah, the God of love. Engaged in devotion, she did not perceive that the knight who yesterday had seen her was now standing by her side. He was a brave general of King Charles, who had taken Capua, and defeated the armies of Arragon—he was Don Fernando Alonzo. She looked up, and he stood before her. "Do you know me, Dinah?" said he. At this moment Abarbanel stepped out of the hut, and she rushed to Abarbanel and embraced him. "Don Alonzo," said she, sobbing, "here must our journeys part; you must pursue glory along the paths of fortune, and leave grief and love to the Maranno."

"Nay, Dinah," said he, "I have been ever true to thee; in the storm of the battle, in the hour of danger, in the day of glory. But one more look, but one more pressure of the hand, and I will depart." She held out her hand to him covered with tears, like dew-drops on a lily, and hid her face on Abarbanel's breast, while the knight hastened away.

The same evening his house and property were restored to Abarbanel, and guards were sent to protect him from injury. He did not, however choose to stay, but followed his exiled king to Sicily, whither Dinah accompanied him.

Chapter XXXIII.

Corfu is an island in the Ionian sea. The spring had commenced here; the birds had begun to rouse themselves to melody, and the snow on the mountains had begun to melt before the rays of the warm sunlight. The banks of the brooks were covered with flowers, the trees put forth their blossoms, and near the waters of the silver stream the sweet lily reared her pearly bud. The woods resounded with the songs of birds; roses, honeysuckles, and acacias breathed their scents around. The bee left her cave in the hollow oak, where she had deposited her honey, and began once more to gather the juices of the flowers, and to flutter around the freshened trees. The inhabitants of the coast got their nets ready for new draughts, and put their boats and other apparatus in good order; while the industrious peasant led his flock to enjoy the rich herbage of the meadows, where all the beautiful plants and flowers of Greece lent their delights to the scene.

Not far from the coast were several houses inhabited by families of Spanish emigrants, who were much beloved by the quiet inhabitants for their kindness and unobtrusive behaviour. They had been instructed by the peasants in the methods of agriculture, and were hence enabled to produce good and sufficient crops. But among the first of these persons was Don Isaac Abarbanel, who, among his brethren in exile, was considered the wisest, the noblest, and the best. Well experienced in the holy law, and of the seed of David of the house of Bethlehem, he had been banished from Portugal to Spain, from Spain to Naples, whence he was compelled to go to Messina, and at last he had sought a refuge among the isles of Greece. But the hairs of his forehead had grown grey; his high figure began to sink under the troubles of life, and he might well say with his great forefather, the Psalmist of Israel, "They afflicted me from my youth, yet they have not prevailed against me. The ploughers have ploughed upon my back; they made long their furrows." And by his side was his true partner in all his trouble and exile, Dinah. For the third time had she done her duty as a child, and fulfilled the commandment of the law. The storm of passion had left her modest bosom, and was totally subdued. From the dawn of day, when the sun shed his first rays from the shores of Ionia into the cheerful apartment, until the shadows of the evening fell upon the ocean, she lived only for the exiled sage. Abarbanel often listened to her with devotion as she

poured out the feelings of recollection in soft strains on the turf under the lytiscus trees. Often during the day, when he was exhausted by reflections on his own fate, and by studious researches into the word of God, it was the voice of Dinah that refreshed his heart; and when the prophecies of the divine prophet of Israel, Isaiah the son of Amoz, had inspired his spirit, it was the Castilian song which led him back to the land of his youth, or the lamentations of the ancient poets over the fall of Zion which drew tears from his aged eyes. Thus the exiled Maranno could look both to the East and to the West, though far from both, and could gaze on one side at the ruins of the Temple and of Palestine, and on the other, at the wreck of his domestic happiness in the valleys of Iberia; but often would he sigh, and his spirit would murmur forth, "O that I had wings like a dove, for then would I fly away and be at rest."

It was the day of Sabbath; a holy repose was observed in the house, and repose was in his heart. He lay slumbering on the divan, and at his side sat Dinah in a festival dress, her head leaning on her arm. A gentle knock was heard at the door, and a man of middle age, in a pilgrim's dress, entered the room. He looked around, and, seeing Dinah, burst into tears, and covered his head with his hands. Abarbanel awoke at the sound, and raising himself up, said, "Who are you, and what do you want here?"

The stranger raised his head, and rushing forward, fell upon Abarbanel's neck, crying, "It is I, your son; do you know your son, my father?" The father stretched out his arms and clasped him to his heart, shedding tears of joy, while Dinah fell on her knees in thankfulness. Blessed be the Lord who loosens those that are bound, and lifteth up those that are bent down! To Him be greatness, and power, and glory, and majesty, for ever and ever!

Little more remains to be told, save only as those who feel an interest in the tale would, perchance, wish to know the ultimate fate of those who are spoken of in it, it would be ungracious to deny them their request, and therefore we attach a few short sentences concerning what afterwards befell the principal characters.

The old maniac Moor contrived, by some means to escape from his guards, and to take refuge in the mountains; and, as he was never afterwards seen, it is supposed he perished there.

Alonzo, on parting with Dinah, felt that the object of his life was gone, and that whatever he might do he should never find any earthly happiness. He, therefore felt that death was his only resource, and he sought it in the battle field. On the banks of the Taro a sanguinary conflict took place between the troops of Charles and Ferdinand, and Alonzo fell as he was leading on the soldiers of the former to victory.

Arama's children were baptized and educated in the Christian faith; but what afterwards became of them is not known.

But Jehudah and Dinah; what of them? Suffice to say, that, as they lived together, their hearts grew dearer to one another day by day, and, cut off as they were from all hopes and pleasures from without, they seemed to cling closer to each other. Under the influence of no blind and tempestuous passion, but touched by deep and undivided affection, they were wedded under the especial wish of Abarbanel, whose years, though spent in sorrow, were at last closed in happiness by the union of his beloved children. And although Dinah's first love lay cold and silent on the battle-field of the Taro, yet she did not forget it; and often would Dinah and Jehudah find a melancholy feeling steal over them as they talked together of the noble character, and the disinterested love, of the Christian captain, Alonzo.

Religious Freedom in Germany—The German Parliament at Frankfort has been occupied with the discussion of the third Article of the fundamental law, consisting of the following Sections of the Constitution:—

11. Every German has full liberty of faith and conscience.
12. Every German is wholly unrestrained in the familiar exercise of his religion, both at home and in public. Crimes and offences perpetrated in the exercise of this liberty are to be punished according to the law.
13. The enjoyment of civic rights, or of the rights of state-citizenship in general, is neither made conditional on, nor limited by, a confession of faith, nor can such confession interfere in any way with the duties attendant on state-citizenship.
14. New religious societies may be formed; there is no occasion for a recognition of their creed on the part of the state.
15. No one can be compelled to an ecclesiastical act or ceremony.
16. The civic validity of marriages is dependent only on the performance of the civil act. The ecclesiastical spousals (i.e. the usual Church ceremony) can only take place after the performance of the civil act.

The relationship between Church and State formed the topic of discussion on the 21st and 22nd of August.—*Morning Chron.*

A deputation to Lord John Russell from the City of London, on the subject of the Jewish Disabilities Bill, had an interview with the noble lord on Tuesday last at his official residence in Downing-street. The deputation consisted of Mr. J. A. Smith, M.P., Mr. M. Forster, M.P., Mr. A. Anderson, M.P., Mr. B. M. Wilcox, M.P., Mr. W. J. Hall, Mr. R. Salomons, Mr. J. J. Travers, Mr. W. Hawes, Mr. T. Hankey, jun., and Mr. S. Smith.

Great Synagogue, Duke's Place.—On Saturday last, the Rev. the chief Rabbi delivered his usual monthly sermon at the above Synagogue. The text was taken from the portion of the day (Deut. xiv. 1, 2): "Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the Lord thy God, and the Lord has chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." The Rev. Lecturer, in the course of the sermon, endeavoured to prove the immortality of the soul as a doctrine which might be derived from three sources, viz., from a view upwards, a view inwards, and a view around us. We were pleased to observe that the Synagogue was well filled.

Western Jewish Girls' School.—On Sunday last, the Rev. the Chief Rabbi put all the pupils under a lengthened examination in the presence of the President, and several Ladies and Gentlemen of the Committee. The learned doctor commenced with the lowest class, and proceeded gradually to the highest. The most satisfactory answers were returned by the pupils to the questions on Scripture History, on the festivals and fasts, etc. The respected Chief Rabbi was attended by Mrs. and Miss Adler, Mr. Asher Samson of Oxendon-street, and several casual visitors, who, after a prolonged stay, unanimously expressed their favourable opinion of the progress of the School in the strongest terms, the Rev. Doctor making an entry to that effect in the visitors' book.—(*Communicated*).

Folkestone.—Jewish Benevolence.—We read in a description of a Church at Folkestone, contained in the *Pictorial Times* of the 15th of August, that the lists of benefactors covering the walls of that edifice show not only the charity of Christians to each other, but the benevolence of one Elias Wolfe, a Jew, who gave a large sum to the poor without distinction.

Talmudical Allegory.—The Spirit of Solomon.—A venerable old man toiled through the burden and heat of the day, in cultivating his field with his own hand, and in strewing with his own hand, the promising seeds into the fruitful lap of the yielding earth. Suddenly there stood before him, under the shade of a huge linden-tree, a divine vision. The old man was struck with amazement. "I am Solomon," spoke the phantom in a friendly voice; "what are you doing here, old man?" "If you are Solomon," replied the old man, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious, and to gather. What I then learned, I am following out to this hour." "You have only learned half your lesson," resumed the spirit. "Go again to the ant, and learn from that animal to rest in the winter of your life, and to enjoy what you have gathered up."

Q.—To what does the vision of the ram and the he-goat refer, in Dan. viii.?

A.—To the contest between Alexander the Great, king of Macedon, and Darius, king of Persia; Darius being represented by the ram, and Alexander by the he-goat.

Q.—Furnish a proof from the Scriptures that the years and months at the time of the Deluge were of the same length as at present.

A.—It may be thus proved:—From Gen. vii. 11, and viii. 4, it appears that the waters prevailed five months, and in viii. 3, it is said that this period was one hundred and fifty days; consequently this would make thirty days for each month, as it is at present. Again, in Gen. vii. 11, it mentions that the flood came upon the earth in the six hundredth year of Noah's life; and Noah removed the covering of the ark on the first day of the six hundred and first year (viii. 13); and if we add the several periods mentioned in the same chapter, namely, *ten months* (ver. 5), *forty days* (ver. 6), *other seven days*, making *fourteen* days (ver. 10), and *other seven days* (ver. 12); all these together make up the period of twelve months, constituting a year; proving that the months and years of the antediluvian times were of the same length as they are reckoned at present.—*Myers' Questions and Answers on the Bible.*

דרך אמונה *The Way of Faith; or, The Abridged Bible.* By M. Büdinger; Translated from the Fifth German Edition by David Asher. London: Samuel Bagster and Sons, Paternoster Row.

A CRITICISM of the above work must be confined within very narrow limits. It does not now come within our province to inquire into the merits of its contents; the world at large has pronounced on them, by calling the volume, of which the work before us presents an abridgment, the "Book of books." Nor do we feel called upon to examine the merits of the translation, since the Translator tells us in his preface, that he but occasionally deviated from the phraseology of the authorised version; *i. e.*, that he only deviated where he considered that version incorrect, or not quite concordant with the original Hebrew. What remains for us to consider is merely how far this "Abridged Bible" will answer its special purpose, viz., that of a school-book.

In one of our late numbers, we have expressed our opinion that school-books ought not to be translations, and to this we strictly adhere. But the present work has this advantage (a negative one) over the usual translations, that its immediate original is, properly speaking, likewise a translation; so that, especially when the second translator consults the first original (as he states himself to have done), the two translations may be regarded as children of the same parent, but not the one as the offspring of the other. Besides, the authorised version is a book so current among us, that most persons, on reading it, or hearing a verse quoted from it, hardly ever think of its being a translation.

The immediate object of this publication we perceive to be, to supply a book which may *safely* be placed in the hands of young readers, and which will tend to make them acquainted with all the essential features of Holy Writ. The notes are calculated more as a guidance for the master, to draw the pupil's attention to some prominent passages; they contain, however, a good deal of information about the Jewish religion, especially the holy days and other important ceremonies. The book contains also short extracts from the Apocryphal books, an advantage which the general editions of the authorised version do not possess.

The two maps, one shewing the journeys of the Children of Israel from Egypt to the land of Canaan, and the other exhibiting a picture of Canaan divided into twelve tribes, are an additional recommendation to the volume before us.

The translator has thought proper to introduce the one hundred and fifty-first Psalm, of which ancient versions exist in several Oriental languages; and as many of our readers may feel an interest in learning its contents, we will transcribe it here.

PSALM CLI.

Psalm of David, after being engaged in a combat with Goliath the Philistine, and having slain him.

I WAS the youngest among my brethren,
A lad in my father's house, and keeper of his flock.
My hands were skilled on the harp,
And my fingers in playing.
Who informed my lord of this?
The Lord my God, who answereth those who call upon him.
He sent his angel,
And took me from behind my father's flock,
And anointed me with his anointing oil.
My brothers, though men of goodly appearance, and strong,
Yet the Lord delighteth not in them.
So I went forth to meet the heathen,
And he insulted me with his false gods.
Three stones I hurled at his forehead,
And assisted by the strength of God, I laid him low.
And I cut off his head,
And thus removed the reproach from Israel.

It is particularly requested that no Money be paid on account of the JEWISH CHRONICLE, *except upon the production of a Printed Receipt, signed with the name of the Proprietor*—JOSEPH MITCHELL.

OBITUARY.

On the 28th ultimo, Abigail, third daughter of D. A. Lindo, Esq., aged 45.

אתרוגים מובחרים וגם לולבים

I. VALLENTINE,

132, HOUNDSDITCH, AND 23, STONEY LANE, LONDON,

BEGS most respectfully to inform the Jewish Public, that he has just Imported a choice parcel of fine אתרוגים and green לולבים; and from more than 50 years' experience (the business having been carried on by his late Father ר' נתן ז"ל) he can defy competition, and he is enabled to sell at astonishingly low prices, never offered to the public before. He respectfully solicits early orders, which will be promptly attended to and duly appreciated. No charge for packages, booking, etc. Fine הדסים.

Line of Packet Ship for New York direct.

FOR NEW YORK, to sail on the 7th of September, the Fine Fast-Sailing Frigate-built Ship, ORLEANS, A. 1, Burden 1,500 Tons, J. Bogart, Commander. Lying in the St. Katherine Docks. This splendid vessel has first-rate Cabin, Intermediate, and Steerage accommodation, having upwards of 9 feet height in the 'tween decks, and carries an experienced surgeon. For Freight, or Passage, apply to S. STIEBEL & CO., 32, Nicholas-lane, Lombard-street; or to J. F. CAMPBELL & CO., 4, Birchin-lane, Cornhill.

Contract for Clothing.

THE COMMITTEE OF THE GREAT SYNAGOGUE, are ready to Contract for the supply of Clothing, to be distributed to the Poor, to the amount of about £170. Persons desirous of tendering for the same, must send in their letters, accompanied by Samples, to the Secretary at the Synagogue Chambers, (where all further particulars may be obtained) on or before Monday the 11th September next. SIMEON OPPENHEIM, Secretary.

WANTED,

A RESPECTABLE YOUNG MAN as an Assistant in a Jewellery and General Fancy Business. Apply to Mr. J. Jacobs, Castle Street, Swansea.

WANTED,

A YOUNG WOMAN who understands the Fancy and Jewellery Business. For particulars enquire at Mr. S. Cohen, 3, Castle Street, Houndsditch; or at the Jewish Chronicle Office. Respectable references will be required.

Printed for the Proprietor, Joseph Mitchell, at the Printing Office, Circus Place, London Wall, by John Wertheimer, of No. 5, West-street, Finsbury-circus, and published by W. Brittain, 11, Paternoster-row, and may be had at the Jewish Chronicle Offices, 24 & 132, Houndsditch, in the City of London. Friday, September 1, 1848.